

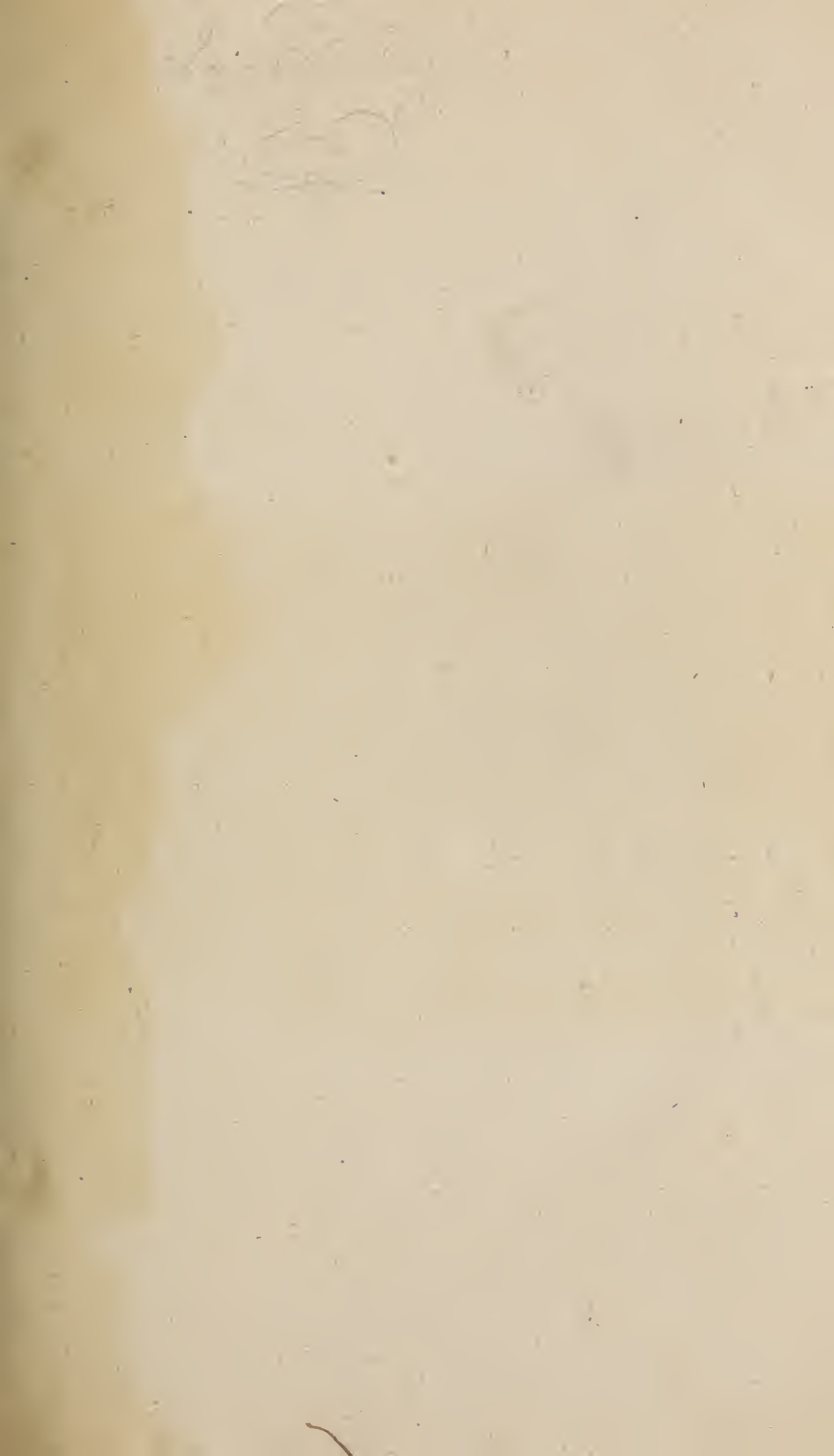
Library of the Theological Seminary,
PRINCETON, N. J.

Division.....*I*.....

Section *7*

Shelf.....

Number.....





Digitized by the Internet Archive
in 2015

THE
Jewish Expositor,

AND
FRIEND OF ISRAEL.

MAY, 1817.

A VINDICATION
OF THE
DOCTRINE OF THE DIVINITY
OF JESUS CHRIST.

ADDRESSED TO THE JEWS.

[Continued from page 132.]

Objection 8.—How is your Messiah the Prince of peace, who was all his days involved in contention, and since his time the world has not rested from wars; and yet it is written, (Is. ix. 7.) “Of the increase of his government and peace there shall be no end;” and Jesus himself moreover said, (Matt. x. 34.) “I am not come to send peace on earth but a sword.” If this be the case, his words are contradictory to the prophets.

Answer.—The word signifying peace, in the Hebrew, comes from a root which denotes *perfection*, and may therefore be taken in a very large, comprehensive sense, so as to include all manner of

happiness, temporal, political, individual, spiritual and eternal. Now the Prince of peace, Messiah, is the great person in whom the power of dispensing all this happiness was to be lodged. But then, there is another still more important, still more spiritual way in which Messiah was to be the Prince of peace, and that is, to make peace between an offended God and a sinning world. “Your iniquities,” says the prophet, (Is. lix. 2.) “have separated between you and your God, and your sins have hid his face from you, that he will not hear.” Sin, as long as unatoned and unsatisfied for, would have been an eternal bar between God and man: he is of purer eyes than to behold evil. Therefore the prophets, in describing the offices of Messiah, the Prince of peace, lay most stress on his removing the obstruction of sin, and on his making way for man’s reconciliation with God. His

office was to finish the transgression, make an end of sins, make reconciliation for iniquity, and bring in everlasting righteousness, (Dan. ix. 24.)

All outward temporal peace, political or private, without this, would have been but curing the wound very superficially. For from whence come wars and fightings among men? come they not hence, even of the lusts that war in their members? "Cast out the scorner, and contention shall go out." (Prov. xxii. 10.) Christ, like a wise physician, would therefore apply his remedy to the cause of the disease in the human mind, and so the effects of it in human society would cease of themselves: he intended to cure the disorder radically by establishing a kingdom of peace in men's hearts. All true followers of Christ can lay their seal to that promise, (Micah vii. 19.) "He will subdue our iniquities:" for they have obtained that government over their spirit which, the wise man says, (Prov. xvi. 32.) is better than the conquest of a city. But true followers of Christ were ever of small number in comparison with the rest of the world. Most men despise the remedy offered to them in the gospel of Christ. What wonder then if the peaceful effects of this *Nepenthe* are less prevalent, less perceived in the world than one could wish? Thousands who were the true subjects of this spiritual Prince of peace lived and died un-

known and unnoticed by the world; what wonder then if the page of history records nothing of them?

As to the prophecies of the future peaceful days of Messiah's reign, especially that glorious one in Is. xi. 1—9. (see also Is. ii. 1—4; Micah iv. 1—4.) we allow as well as the Jews that they have not yet received their full accomplishment. We allow, moreover, that this external establishment of universal peace is intimately connected with, and in some respect depends upon, the conversion and restoration of the Jewish nation. That blissful time is not yet arrived, when the earth shall be full of the knowledge of the Lord as the waters cover the sea, (Is. xi. 9.) But from hence it may by no means be argued, that because those happy times are not yet arrived, therefore Messiah is not yet arrived neither. Though there is to be "no end" of Messiah's reign of peace, yet certainly it is to have a beginning, which must not necessarily synchronise with Messiah's first appearance on earth. Ought we not rather to look on all the convulsions which the world of mankind has hitherto undergone as preparatory to those happy days? Most monarchs have laid the foundation of their thrones in the blood of nations; this monarch, Messiah, has laid it in his own.

The contentions in which Christ was involved in his life time, are all reducible to the

envy and malice of his enemies, not to his disposition, nor to the tendency of his tenets; and as they obstinately refused to attend to his message, they fall within the limits of the above description of those who despise his offered remedy and who form therefore no proper objection to his being the Prince of peace.

Now as to the contradiction, the question alleges to subsist between Christ's words and the prophet's. To a superficial inquirer there is no book more full of strange contradictions and paradoxes than the Bible. But they all vanish from the eye of a searcher of truth. At first sight these words of Christ, "I came not to send peace but a sword," appear not only contradictory to the prophets but to his own declaration, (John xiv. 27.) "Peace I leave with you, my peace I give unto you:" but here that rabbinical rule of interpretation must be applied, which is, that when two passages oppose each other, a third one will explain and reconcile them. Now Christ says, (Matt. vi.) "Ye cannot serve two masters, ye cannot serve God and mammon, (mammon implies here every thing opposed to God.) Fire is more compatible with water than sin with God. The true followers of Christ therefore, in order to obtain peace with God, must undervalue and part with every thing that stands in competition with him, however dear to them. "He who is not for me, is against me." What-

soever is not allied to God, is allied to sin. Hence even parents, the dearest, most inviolable, and most sacred natural relation of man, are not to be heard if their commands oppose the interest of true religion, as Christ saith, "If any man hate not," &c. In this sense then, it is true, Christ came to send a sword on earth, a sword to divide his followers from every thing that would obstruct and mar that peace, which he has bequeathed to them in his legacy of the New Testament.

Objection 9.—If he were God, wherefore did he clothe himself in flesh, and wherefore did he not come openly to renew his law publicly, that the men of that generation might not have erred concerning him? The loss he occasioned by his veiling himself (in flesh) is greater than the redemption; for by it they were prevented from believing on him.

Objection 11.—It is written, (Exod. xxxiii. 20.) "No man shall see me and live:" How then, if Jesus were God, could all the children of the world see him, and yet not die, not even one of all those who have seen him?

Answer.—I have put these two objections together, because in a measure they serve to solve each other. God clothed himself in flesh that men might be able to see him; men were able to see God, for he was clothed in human flesh. Christ's being seen by all men, and none dying, is no more an objection

than Moses' beholding God's similitude and not dying, (Numb. xii. 6—8.)

We short-sighted men ought not to presume to mark out the plan which the Deity should pursue; nor if evil consequences seem to arise out of the particular method of government he adopted, have we sufficient knowledge of things to lay the blame on his side. We might as well lay all the evil that ever was committed or shall be committed to God's account, because he might by some different way of acting have easily prevented it all. If Christ's clothing himself in human flesh was the cause of the unbelief and destruction of his generation, it would have acted *universally* and uniformly as all real causes do. But did his humanity prevent his disciples from believing him to be the Son of God?—Where was his humanity more clearly evinced than at his death? and yet it was at that very moment that a centurion who watched his cross cried out, "Truly this was the Son of God!" On the other hand, at his apprehension, Christ exerted for a moment his divine power, and with his look stretched the band that came to apprehend him on the ground: but do we find that this supernatural panic at all disposed them to believe on him? So that the unbelief of the Jews cannot be attributed to Christ's human appearance as to its primary cause; for some believed on him when he died, while others continued in un-

belief, notwithstanding their experiencing the terror of his divinity.

I shall not now stand to prove the reverse of what is said in the question, viz. that the redemption effected by Christ being clothed in the flesh is greater than the loss caused thereby, as it is not essential to the evidence of Christ's divinity. This being proved, we leave that in his own hand. It is not for man to prescribe to God how many, or whom he should save; enough it is for us to know that the almighty cannot do but what will perfectly agree both with his justice and mercy.

Further, It was predicted that Messiah *should* suffer for the sins of mankind: but that could be done only in the same nature which had sinned, the nature of man.

It would have been nothing toward God's purpose if he had manifested himself *immediately* to his creatures and renewed his law to them. What effects had all the terrors of Sinai on the people of Israel? Were they restrained from worshipping the golden calf at the foot of that very Horeb from whence the thunders of the law resounded, and stupified their souls: the recollection of all which must have been fresh upon their minds? Remember, God always acts with man as with a rational creature. He wants not to *extort* obedience from him. His immediate dazzling appearance would work so mightily on man's ap-

prehension, that all their obedience would proceed from slavish fear, and so their actions would cease to be moral.

What can be more endearing, what more condescending than God veild in human flesh! Or is it a thing unworthy of God to shew in this marvellous instance that his love transcends all conception and knowledge? Oh, it is no slight thing for a fallen sinful creature (and that we are so, none that knows the Bible and himself will deny) to approach God, who is "glorious in holiness" and a "consuming fire" to every thing that is unholy. But lo, in Jesus, God has shewn himself to be "Love;" in Jesus, he has given hope to wretched mankind, and no poor repentant sinner ever applied to this gracious Saviour and Mediator in vain.

Objection 10.—It is written, (Matt. xii. 40.) "As Jonas was three days and three nights in the whale's belly, so shall Jesus be three days and three nights in the earth." This is not truth, for according to your own accounts he was in the earth only three days and two nights.

Answer.—It is plain that if Christ rose on the third day, (which is allowed in the objection,) he arose also *after* the third night; for, according to the Jewish computation of time, the preceding night always belongs to the succeeding day. There would have been more real ground for objection, and the prophecy of Christ would

have been truly falsified, if he had continued in the grave (as the fancy of our objector would have it) all the Sunday and all the night thereupon, and had risen at the end of that night; for then, though in a literal sense he would have been in the earth three *complete* nights, yet he would have been no less than *four days and four nights* then, according to the Jews' own reckoning. I will explain this at large. On Friday he was buried; had he arisen Saturday early in the morning, he might be said, according to the known meaning of the phrase, to have been *two days and two nights* in the earth; for the night upon Thursday belongs to Friday, and that succeeding Friday to Saturday, on which, by the supposition, he rose. If he rose on the morning of Sunday, as he did indeed, then he was in the earth, according to his prediction, *three days* actually, viz. Friday (for part of the day is taken among the Jews for the whole synecdochically,) Saturday and Sunday; and *three nights* virtually, or, if you please, proverbially, viz. the nights preceding Friday, Saturday, and Sunday.

Now it is certain that the Pharisees (who formed the literary world among the Jews then) understood the meaning of Christ's prediction in the way here explained; for if they had taken it in its strictest sense, what wonderful necessity was there for them to *profane* the sabbath-day by sealing up

the stone of the sepulchre, since they might quietly expect the morrow and effectually prove Christ an impostor if he was not found *then*. This leads me to observe, that their conduct after the resurrection, confirms and ascertains the question in an eminent degree. For, instead of having recourse to such ridiculous nonsense as to make a *profoundly sleeping watch* (for profoundly they must needs have slept, else the noise which the rolling away of the stone must have caused was sufficient to awake them) the witness of what came to pass *during* their sleep; I say, instead of such a weak and senseless assertion, they might have more effectually obtained their end by directly attaching falsehood and imposition upon Christ himself, by shewing how he did confute his own prediction and gave his own words the lie, rising before the appointed time. Hence it is plain that the chief priests and pharisees had no manner of doubt but that the words of Christ were in perfect consonance with the fact; and that they were driven to an absurd evasion for want of a *proper objection*; our present objector does the same thing for the same reason.

Nor ought we omit to consider the *occasion* on which Christ uttered this prediction concerning his resurrection. It forms a part of the answer he gave to the pharisees who had asked a sign from him. Christ, who well knew that their desire proceeded from curiosity or

perhaps from something worse, was not willing to satisfy it, as he might, upon the spot; he defers them, however, to his resurrection (which is indeed equivalent to a thousand other signs;) and compares it to Jonah's being buried in the whale's belly, and afterwards, as it were, raised up again. Hence the *main essence* of the sign (if I may so express it) lies not so much in the *duration* of being in the earth, as in the *being* in the earth itself.

Moreover, when Christ represents his resurrection under another simile, he says, (John ii. 19, 21,) "Destroy this temple (i. e. my body) and in three *days* I will raise it up. And when his enemies take notice of this saying, they rehearse it nearly in the same words, (Matt. xxvi. 61.) "This fellow said, I am able to destroy the temple of God, and to build it in three *days*:" we see that both Christ and his adversaries lay the chief stress upon the number of the days, clearly implying that the number of nights must of course be equal to that of the days. Moses, moreover, in his account of the creation, when he describes a day, saith,* "And the evening and the morning were *one day*." Thus Daniel (ch. viii. 14—26.) uses this expression instead of the word *day*.

Objection 12.—It is written, (Matt. xvii. 20.) that whosoever hath faith in Jesus as a grain of mustard-seed, shall be

* יהי ערב ויהי בקר יום אחד

able, by his word, to remove a mountain from its place; and yet we see that even the holiest among them could not do one trivial thing, much less all the rest of the people; if this be admitted, they had in their hand no power or ability to do any thing, even if they did believe in him.

Answer.—The ‘one trivial thing’ that is here alluded to, is the casting out of a particular kind of evil spirit, which Christ saith goeth not out but by prayer and fasting. The disciples of Christ were unable to eject it because of their unbelief, i. e. their doubts and misgivings, with respect to the unlimited power of their Lord and master. They were indeed the more to be blamed for the weakness of their faith, as they might have inferred, that if a person who did not follow the steps of Christ, was able to cast out devils and work miracles in his name, (Mark ix. 38, 39; Luke ix. 49.) they themselves who adhered openly to him would certainly not be denied the same power, and that in a higher degree. But this does not argue that, though afterwards their faith in Christ was increased and strengthened, they “had no power or ability to do any thing even if they did believe in him;” but rather the contrary.

But the question turns chiefly upon this point: that the declaration of Christ, respecting the supernatural power which their faith on him would endue

them with, was never fulfilled in those that believed on him; and therefore he is found to have asserted what was not true, or, (which would equally serve the opponent’s turn) to have predicted what was falsified by the event.

Now to remove the force of this question we have nothing to do but to consider the words of Christ, and then to see whether or not they were fulfilled in them that believed on him.

The words of Christ run thus: “Verily I say unto you, If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove: and nothing shall be impossible unto you.” Now I presume, few will be such strangers to the scriptural way of expression, as to look for a *literal* accomplishment of this prophecy, or to deny that it may be verified any other way, than by the disciples’ actually removing mountains from their place. A mountain is an apt and easy metaphor for *difficulty*. Thus, Zech. iv. 7. “Who art thou, O great mountain, before Zerubbabel?—a plain.” The great mountain here mentioned represents the difficulties and oppositions which the Jews met with from their envious neighbours, the Samaritans, in re-building the temple, (see Ezra iv. at the beginning.) So likewise the epithet insurmountable, which we frequently make use of to express a high degree of difficulty, refers plainly to the

same metaphor of a mountain. Hence nothing is more easy than to see the meaning of Christ in this place. He has respect to the establishment of his religion among mankind, which was attended from every quarter with a variety of difficulties, hardships, and oppositions, that might well deserve to be styled insurmountable. His disciples could not be ignorant of these, nor of their own insufficiency and inequality to so great and arduous an undertaking. Their master therefore encourages them, and makes the weight of their duty easy upon them, by shewing whence and how they were to derive all needful strength and sufficiency, namely, by a firm and constant faith in him. And in this sense it is that Christ saith, (John xiv. 12.) that "he who believeth in him should even do *greater* works than himself," as we shall see presently. A little before his ascension Christ specifies some of those miraculous powers with which his primitive disciples should be endowed, (Mark xvi. 17.) "These signs shall follow them that believe: *In my name* shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

Let us now inquire whether Christ's prediction, in the sense just explained, was fulfilled in his disciples or not; whether,

as the question states, they had in their hands no power or ability to do any thing, or whether the reverse is true.

First, It would be in vain to draw up an enumeration of all the miracles wrought by the apostles of Christ. We must refer the truth-seeking Jew to that book of the New Testament called "The Acts of the Apostles," with this single observation, that there are no remains of antiquity come down to us with more authoritative evidences of their credibility than this book, as well as the other parts of the New Testament Scriptures. But we find that all the miracles wrought by the apostles, were done *in the name* of Jesus of Nazareth. Hence we see that believing in him, they were possessed of a plenipotent power to effectuate every thing requisite to the furtherance of the religion of Christ; and his prediction was verified in them. And the works of the apostles were greater than those of Christ, in proportion to the distance in which a creature necessarily stands from his Creator.

Secondly, Let me ask who it was (to use the expression of our adversaries themselves) that turned the world "upside down" in so remarkably short a space of time? Surely the turning of the world upside down implies somewhat more than the removing of a mountain. But this the apostles of Christ and those ministers of the gospel that immediately succeeded them, did. They reared the

standard of Christ's religion in the open face of idolatry, and notwithstanding the most rigorous efforts of their enemies to pull it down again, it stood, stands, and shall stand to the end of the world, according to another prophecy of Christ, which saith, that the very gates of hell should not prevail against his religion, and particularly against the doctrine we are at present vindicating—his divinity. Nor was this all, but like Dagon before the ark, so idolatry broke its neck before Christianity, as far as ever it extended. The dispersion of the Jews might have been preparatory to this event, but it was reserved for Christianity to effect it. To see a country subdued by a valiant and numerous army, or an empire kept in awe by the iron rod of a powerful tyrant, are effects which are no more than proportionate to their causes; to see an Alexander overrun and conquer all Asia within a few years, may excite our surprise; but to see a parcel of fishermen, publicans, and tent-makers, overturn the established religion of nations; to see them abolish, not the outward constitution, but, which is vastly more, the inward principles and inveterate prejudices of mankind, is an event totally inexplicable from mere natural causes. The established religion and politicks of the whole Roman empire were equally hostile to Christianity. But these formidable oppositions cease to be such, when divine power is seconding or

rather performing the work. Thus the great pagan mountain melted down into a plain when the morning sun of Christianity lifted up its glorious head upon it.*

But there is a sense in which not only the apostles of Christ, but every true Christian also, is enabled to remove mountains from their place, and that is the victory over depraved nature. Nature is the strongest, because the first, principle in man, and its propensities have ever proved irresistible to the most forcible attempt to suppress them, and are known to bear down the firmest resolutions before them. Hence the scripture represents it as the most arduous work imaginable to govern the spirit, (Prov. xvi. 32.) yea, as a work totally impossible to human power,

* Mr. Hume, Hist. of Eng. vol. vii. speaking of the rapid spread of religious sects and heresies, says, "It was found by fatal experience, and after spilling an ocean of blood in those theological quarrels, that the evil was of a peculiar nature, and was both inflamed by violent remedies, and diffused itself more rapidly throughout the whole Society." If we consider the circumstances that attended the first spread of the gospel, that there was nothing in it congenial to the old religion, that it was on the contrary subversive of it; that it offered none of those advantages which we see are most alluring to mankind; that on the contrary those who embraced it had to expect nothing but losses, imprisonment, and death; I say, these considerations form more than a sufficient counterbalance to the wildest spirit of enthusiasm; and however applicable the account of Mr. Hume may be to those sects and heresies which were only modifications of the old religion, it is certainly not applicable to the first diffusion of Christianity.

“Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to evil.” (Jer. xiii. 23.) But Christ promises in his gospel that sin shall not have dominion over those that believe in him; he makes them more than conquerors over sin; and in this sense they can do *all things* through Christ strengthening them. Those professors of Christianity therefore who have not that power or ability *given them* to subdue and mortify their corrupt affections and inclinations, to stem the current of depraved nature and to pull down the strong hold of sin, may not be ranked in the number of true and genuine Christians, and form no objection to Christ’s *prediction*.

Objection 13.—If your Messiah were God, wherefore did he ride upon an unclean beast? Is it not written in the law, (Exod. xxxiv. 3.) “Neither let the flocks (sheep) nor the herds (oxen) feed before that mount;” and if even clean beasts were not allowed to feed (there) much less unclean beasts: yet in this place he rode himself upon an unclean beast.

Answer.—Christ on a certain occasion likened his generation to children calling unto their fellows and saying, “We have piped unto you and ye have not danced; we have mourned unto you and ye have not lamented,” (Matt. xi. 17.) that is to say, *None can do it to your pleasure*. We may apply this comparison to our opponent. Had Christ entered Jerusalem

any other way than upon an ass, the cry would have been, *How is Jesus the Messiah, seeing that prophecy was never fulfilled in him which says that Messiah should enter Jerusalem “riding upon an ass?”* Zech. ix. 9. Now that he did enter Jerusalem exactly in this predicted manner, we hear, *Why did he ride upon an unclean beast?*

The objection, if it were any, could with equal force be made against almost the whole succession of holy men in the Old Testament, from Abraham the patriarch down to Samuel the prophet.

Strange it is indeed, that our Jewish opponent should affect such gross ignorance, as to suppose that the uncleanness affixed to certain beasts in the law of Moses, extended to other uses than that of eating. The prohibition cited in the question was *indiscriminate*, none was to touch the mountain, “whether it be beast or man, it shall not live;” (Exod. xix. 13.) from which we may certainly gather that it was not the uncleanness of the horse, or the camel, or the ass which excluded them from feeding before the mount, since sheep and oxen, and even a common Israelite himself, were not exempt from the prohibition.

With equal reason Christ’s very walking on the ground might be objected to; for in so doing, he might touch a thousand things that are legally unclean. But the squeezing out such strained objections argues, as we observed else-

where, a want of more proper and more solid arguments against Christianity. Objections against the divinity and messiahship of Jesus, could be to none more welcome and serviceable than to the pharisees; and as they were narrowly watching his conduct, we cannot suppose that they would suffer the least appearance of offence to slip by; yet, though we hear them cry, "How is that your master eateth and drinketh with publicans and sinners," we do not hear them cry, "How is that your master rideth upon an unclean beast?" an evident proof that they had no thought of its being unlawful, though none was ever nicer and more scrupulous in matters of this nature than they.

Lastly, an animal, being no moral agent, cannot be unclean *by nature*; or by any thing *inherent* in it; but only by the appointment and express law of God, which law, not being a moral one, is not obligatory to God himself; therefore the riding upon an ass, though it had been forbidden in the law of Moses, would form no objection at all against the *divine* character of Christ, the point which our opponent lays most stress upon in this his frivolous objection.

But as our attention has been directed to that remarkable prophecy in Zechariah, I think this no improper place to shew the accomplishment of it in Christ. The words are these, "Rejoice greatly, O daughter of Zion; shout, O daughter

of Jerusalem: behold, thy King cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." Now though this prophecy may have a primary reference to Zerubbabel, who was a chief instrument in the rebuilding of the temple and the restoration of the Jews from Babylon; yet by the consent of the most eminent Hebrew commentators,* it relates emphatically to Messiah, who is called by this same prophet, "the fellow of the Lord," ch. xiii. 7. who alone is properly termed the king of Sion; and they refer us to Ps. lxxii. and Dan. vii. 14. as applying to the same person. Accordingly, our accounts, when stating the fact of Christ's riding into Jerusalem upon the colt of an ass, quote this prophecy as then fulfilled in him, see Matt. xxi. 5; John xii. 15. The epithets given to Messiah in this place are all equally applicable to Christ. He was "just;" he could challenge his enemies to convince him of one single sin; and it so happens that his enemies, both Jews and heathens, contributed at his crucifixion to the attestation of his innocence; the one directly, as Pilate, the Roman governor,

* Some have dreamt that Ezra is meant here; others with equal inconsistency interpret it of Judas the Maccabee: but R. Salomon (one of the more ancient Rabbins) says on this place אֵין מִשְׁכָּן לַמָּלְאָכִים "It is impossible to interpret it of any other than Messiah." With him agree Aben Ezra and the famous R. Saadia.

who protested no less than three times, that he found no fault in Christ; his words are remarkable, "I am innocent of the blood of this *just* person." The other indirectly; by having recourse to false and suborned witnesses; and when Pilate asked them, "What accusation bring you against this man?" John xviii. 29. "Why, what has he done?" it was certainly proper time for them to produce some crime; but all the answer they give is: "If he were not a malefactor, we would not have delivered him up unto thee:" but this is to say nothing; for assertion is not evidence; and "Crucify him, crucify him!" this is to say worse than nothing, for this exclamation shews that they had *really* no other reason for crucifying Jesus than their hatred against him. But let us see how the other epithets here given to Messiah are applicable to Christ.

"Having* salvation, or ra-

* The cavils and criticisms upon the word נָשָׂא are numberless. They arose from the circumstance, that the word, as it stands in our copies, has a passive form. The translators of the English version attempted to steer a middle course, by affixing to the word a neuter sense, "having salvation." But nihil necesse est, even if we admit that we possess the genuine reading of the word, which for my own part I doubt much, there is reason enough why we should render the word actively, "Saviour." For, 1st, the connection in which the word stands with the preceding צַדִּיק *just*, makes it a parallel to that passage of Isaiah (ch. xlv. 21.) אֵל צַדִּיק וְנוֹשֵׂא "a *just* God and a *Saviour*," (which, by the way, affords a great argument for the divinity of Christ:) but take the word in the passive notion, "saved," and it stands a

ther, "a Saviour," Christ preached salvation to the poor, purchased salvation with his own blood, and bestows salvation, that is, forgiveness of sins, on all those that believe on his name. Further, he was "lowly." Review the behaviour of Jesus Christ towards every one with whom he had intercourse, and you will discover an amiable meekness and lowliness, made up of tenderness to human infirmities, and feeling for the misery of others. The scribes and pharisees indeed experienced his severity; he disclosed the recesses of their hypocrisy; he took off the mask of their boasted righteousness, and exposed them in their own deformity. But this does not derogate from his mildness. To connive at vice is to partake of it; and to conceal from a man his real state, is cruelty not tenderness towards him. The doctrine of Christ breathes nothing but a spirit of love, humility and simplicity. Well then might he invite others; in words like these, Matt. xi. 28. "Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and

solitary phrase in the text, unwarranted by any other. 2dly, It is no uncommon thing in the Hebrew to put the verb passively, when its signification is apparently active. The following instances are a few out of many:—Of אָמֵן Num. xii. 7; Nehem. ix. 8; Ps. xciii. 5; Prov. xi. 13; of רָבַר Ps. cxix. 23; Ez. xxxiii. 30; Mal. iii. 16. of לָחֵם Exod. xiv. 25; 1 Sam. xvii. 32; 2 Sam. xii. 27; 1 Chron. x. 1; of שָׁמַר Jer. ii. 35; Ezek. xvii. 20; *ibid.* xx. 36; Joel iv. 2.

learn of me ; for *I am meek and lowly in heart*. Such then is the character of our Messiah Jesus, perfectly corresponding with that which the prophet Zechariah has given him. O that the daughter of Zion had rejoiced, as she was exhorted, when her king visited her in such a meek and condescending attitude ; but, alas ! this very condescension offended her : she wanted a king that should dazzle the eyes of nations with pompous majesty, and outdo the Roman emperor in ostentatious pageatry. Her sons, faithful to her practice, essay to defend their unbelief by far-fetched and frivolous objections ; alas, for Zion !

To be continued.

THE MESSIAH.

[Continued from page 26.]

JESUS CHRIST ANNOUNCED IN PROPHECY IN HIS SPIRITUAL KINGDOM, AND COMING TO PUT TRUE ISRAELITES IN POSSESSION OF AN HEAVENLY INHERITANCE.

The Jews must necessarily acknowledge, that, besides the temporal blessings, which God bestows upon his creatures, as to him seemeth good, there are others far more substantial, which his mercy only dispenses to those, whom he calls to his covenant, and upon whom he sheds the graces of light and holiness, which are not common to all men. They do admit, that the Messiah, whom they expect, is to communicate to them the richest blessings. Now, as temporal favours, such as long life and prosperity, health and wealth, are equally

the lot of nations, who are not the chosen of God, they should also admit, that the blessings, which their Messiah is to bring to them, will be entirely of a different nature ; and moreover, that the land of Canaan, which God promised Abraham to give to his seed, was the figure of a more excellent possession. *This* Abraham himself confessed, for he lived as a stranger and pilgrim upon earth. It is impossible for the Jews to reflect at all, without clearly perceiving, that this promise *included* an heavenly and spiritual inheritance ; for indeed how else was it fulfilled with respect to Abraham, Isaac, and Jacob, who, except their burying-place, *which was purchased*, never possessed a foot of the earthly Canaan ; besides, they endured a great many hardships, and their posterity was shut out of that land, for a period of 430 years. Shall it then be said, that the promise of God is vain ?—By no means : for the believing Israelites were nevertheless the lovers, and the beloved of God ; thus we must conclude, that *they* viewed the land of Canaan as a figure of a better country, that is, an heavenly. This is further confirmed, both by their actual possession of that land, and by the distinguished privileges which the people enjoyed under the warlike David, and the peaceable Solomon. Every Israelite without distinction, both believers and unbelievers, then shared in the national privileges. Now, it is a solemn

truth recorded in the prophetic page, that "there is no peace to the wicked:" (Isaiah lvii. 21.) Therefore the divine promises concerning the land of Canaan must be understood chiefly in a spiritual sense; for who will presume to say, that God ever promised solid and permanent happiness alike to those who serve him, and to those who despise his authority, and refuse to submit to it? If in public calamities, such as war and pestilence, the godly and ungodly suffer together, and we know surely that the vengeance of God is never aimed at the former, it must follow, that he promised his children some blessings far superior to this world's good; and that Messiah was sent to impart to them perfect bliss, and at the same time to explain the true meaning of that promise given to the father of the faithful. These remarks should more than suffice to convince the Jews of the heavenly and spiritual nature of Messiah's kingdom, and should also lead them to the right understanding of many expressions in the writings of the inspired prophets, which were suited to the imagination of a carnal people, who in general only looked for temporal benefits. These holy men have however fully explained themselves on this subject, and the Jews need only read to be convinced, that the blessings which the coming of Messiah was designed to bestow, were the knowledge of the true God; holiness and righteousness of

life in this world; and glory, honor, and immortality in that which is to come.

Isaiah writes thus: "There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots: and the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord. And he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." (chap. xi. 1. 4, 5.) And in chap. ii. 3, "He will teach us of his ways: and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."—"In that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness." (chap. xxix. 18.) These expressions plainly show, that Messiah would bring men to the true knowledge of God without violence or effusion of blood, not with the severity of a tyrant, but with the tenderness of a father. He would slay the wicked, but this would be done with the breath of his lips; he would smite, but it would be with the rod of his mouth. The prophet proves this more clearly in chap. xlii. "Behold my servant, the light of the Gentiles, and the covenant of the peoples,

shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench." (ver. 1. 3—6.) In chap. xxix. before quoted, immediately after ver. 18, it is added, "The meek also shall increase joy in the Lord, and the poor among men shall rejoice in the holy one of Israel." In the prophecy of Joel, chap. ii. it is written, "I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophecy," (ver. 28.) or they shall all be instructed in the knowledge of Jehovah. This is what Jeremiah shows still more clearly in chap. xxxi. "This shall be the covenant that I will make with the house of Israel; I will put my law in their inward parts, and write it in their hearts, and they shall teach no more every man his neighbour, saying, Know the Lord, for they shall all know me from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more." (ver. 33, 34.) By the abolition of the burdensome ceremonies of the Mosaic institute, which rendered the knowledge of God very difficult under that dispensation, Jesus Christ has made it easy to all nations under the Gospel.

Holiness of heart and life, another benefit, which Messiah came to impart, is most clearly pointed out by the prophets. "An highway shall be there,

(says Isaiah) and a way, and it shall be called, The way of holiness; the unclean shall not pass over it, but the redeemed shall walk there." (xxxv. 8, 9.) And again, "The sun shall be no more any light by day; neither for brightness shall the moon give light unto thee;" that is, the means by which God enlightened the Jews should be no longer limited, or interrupted, "for the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself, for the Lord shall be thine everlasting light. Thy people also shall be all righteous." (lx. 19—21.) "Behold the days come," cries Jeremiah in the name of the Lord, chap. xxxi. 33. "that I will make a new covenant with the house of Israel, and with the house of Judah. But this shall be the covenant, that I will make, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people." "Then will I sprinkle clean water upon you, and ye shall be clean," saith the Lord God, Ezek. xxxvi. 25—27, "a new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." God speaks also by the mouth

of Hosea of this holiness, in language taken from the culture and produce of the earth. "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon, and his smell shall be as Lebanon." (xiv. 5, 6.) The prophet Zechariah, in chap. xiv. makes mention of an endless day, and inexhaustible waters, by which terms he would express the sanctification, in which the children of God shall be established in the days of Messiah; and in order to describe this holiness, he employs ideas taken from the Jewish ritual, designing to show, that the believing people would then be so consecrated to the service of God, and so zealous for his glory, that they would honour him in their horse-trappings and domestic utensils, both *outwardly* and *inwardly*. "In that day shall there be upon the bells of the horses, Holiness unto the Lord: and the pots in the Lord's house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts: and all they that sacrifice shall come and take of them, and see the therein: and in that day there shall be no more the Canaanite (the infidel) in the house of the Lord of hosts." (ver. 20, 21.) Malachi uses similar language, "In every place shall be offered to God a pure offering." (i. 11.) And Isaiah, "They shall not hurt nor destroy in all my holy mountain: for the earth shall

be full of the knowledge of the Lord, as the waters cover the sea." (chap. xi. 9.)

The blessings therefore which Jesus Christ communicates to mankind are, an enlightened knowledge of Jehovah, piety and sanctity of life: and believers further receive in this world peace of conscience and rest of soul; and in the next a crown of glory which never fades. To this bear witness all the prophets, and we are compelled to give this interpretation to such passages as the following, which could not possibly be true, if understood in a literal sense. "The ransomed of the Lord," says Isaiah, chap. xxxv. 10. "shall return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."—"Behold," continues he, chap. lxxv. 17—19. 23. 25. "I create new heavens and a new earth, and the former shall not be remembered. But be ye glad and rejoice for ever in that which I create; for behold, I create Jerusalem a rejoicing, and her people a joy. The voice of weeping shall no more be heard in her, nor the voice of crying. They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord. The wolf and the Lamb shall feed together, and the lion shall eat straw like the bullock. They shall not hurt nor destroy in all my holy mountain." In chap. lx.

15—18, he proclaims, in the name of the Lord, "I will make thee an eternal excellency, a joy of many generations. And thou shalt know, that I the Lord am thy Saviour, and thy Redeemer, the mighty one of Jacob. For brass I will bring gold, and for iron I will bring silver, for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy wall salvation, and thy gates praise." Jeremiah and the other prophets make use of similar language, in order to describe the blessings, which God imparts to his faithful people. They employ expressions adapted to the understanding of the Jews, but their language is so exalted, that it is impossible to interpret it according to the letter, or even to avoid applying it to spiritual and heavenly blessings. They represent this blessedness under images of happiness entirely temporal and earthly, but so much is expressed which is incompatible with natural things, that we are constrained to spiritualize them, in order to give them a rational meaning. They declare, that there shall be no more night; that the thirsty desert shall become a pool; that the most savage beasts shall lay aside their ferocity; that the most venomous serpents shall lose their poison; that the gates of Jerusalem shall never be shut; that

the wicked shall not pass through the holy city, and that there shall be an universal peace. All these benefits are promised to the *second* Jerusalem. It is evident, however, that the Jews, since their return from the Babylonian captivity, never did enjoy any prosperity equal to what they experienced under the reigns of David and Solomon. Hence we must conclude, not that the predictions are vain, but that the Holy Ghost indited them in such language, in order to lead the true Israelites to the knowledge of those heavenly things, with which he enriches them in time and in eternity.

LECTURE TO CHRISTIANS ON JEWISH SUBJECTS.

DUTY OF PRAYER FOR THE JEWS.

Daniel ix. 16, 17. *O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us. Now, therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake.*

THESE words are "the effectual fervent prayer of a righteous man, which availeth much:" they were uttered by Daniel,

“a man greatly beloved of the Lord,” in behalf of his people and nation, at a time when they were oppressed with the galling yoke of the Babylonish captivity. God had declared by the prophet Jeremiah, that that captivity should endure for seventy years. Discovering that the prophetic period was nearly accomplished, and that the deliverance of Jerusalem was at hand, how does he act in consequence? Does he say, “God will accomplish it in his own good time; it is not for me to undertake any part in its fulfilment.” No;—he prays for the performance of the promised mercy; “I set my face unto the Lord God, to seek it by prayer and supplication:” and though, as we read in a former chapter, he had his stated hours of prayer, and those three times a day, on which occasions we are sure, he remembered his people, yet he regarded it as a duty incumbent on him, to set apart a season of humiliation and petition, for this great and important object: and let it be observed, moreover, that he did this with the cares of an empire upon him as chief president. When the heart is warmed with the love of God and man, prayer for the fulfilment of God’s word is easy and delightful; and there is no earthly occupation, no business of such moment, as to shut out the soul from communion with God; rather, all other occupations and pursuits are found to be “sanctified by the word of God and prayer.”

The holy prophet connects in his conduct the means with the end: “God has promised it, therefore I will pray for it.” God’s promises are intended not to supersede our prayers, but to excite and encourage them, as he speaks expressly by the prophet Ezekiel, “I the Lord have spoken it; I also will do it:” but, thus saith the Lord God, “I will yet for this be inquired of, by the house of Israel, to do it for them.” It is a part of God’s plan and method to raise up means when he has an end in view, and a purpose to accomplish; and to excite a spirit of prayer, when he has a message of mercy to send as its answer; “he first prepares the heart to pray, and then accepts the prayer:” and from such premises, I conceive we may draw this conclusion; that when we see these means in active and vigorous operation, the end is drawing nigh for which they were appointed: thus, if the heathen are to be saved by the faith of Christ, men shall be raised up to preach Christ to the heathen; and when we see this, and hear of their taking up the cross so willingly, of their preaching so zealously and faithfully, and abounding and increasing in numbers, in faith, love, and patience, as well as in success, we conclude that the end is at hand.—In the same manner, if the Jews are to be delivered from the captivity of sin and Satan, *Daniel*, shall be raised up to pray for them; and when we see that spirit of prayer pre-

vailing, when we see many, like this prophet, "setting their faces unto the Lord to seek the salvation of Israel by prayer and supplication," then may we not conclude that the end is at hand for which such instruments were raised up, and such means appointed? may we not say to the degraded children of Abraham, "Lift up your heads, for your redemption draweth nigh."

In treating more at large upon this subject, I shall take the scope of the chapter before us, and endeavour to shew from it, 'The duty of prayer for the Jews.' In attempting this, I would propose,

I. *Daniel's conduct for our example.*

II. *Daniel's prayer for our pattern.*

If you refer to the second verse of this chapter, you will find that it was by the *study of the prophecies relative to his people, in connection with passing events*, that Daniel was first stirred up to prayer for them. "In the first year of Darius, I Daniel understood by books (that is, the books of prophecy before his own time) the number of years whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem:" and from this prophecy, taken in connection with what he saw and knew of the then state of the Jewish nation, he at once infers the duty of prayer for them; "I set my face unto the Lord God, to seek by prayer

and supplication." Let Daniel's conduct be our example; let us look into the book of prophecy, and then into the book of providence, and we shall see what a motive there is for us to pray for Israel. Compare what God hath *said concerning* them, with what he hath *done unto* them; take prophecy in one hand, and history, whether sacred or profane, in the other, and see how they confirm and elucidate each other, and what an appeal they make, on behalf of God's ancient people, to the compassion of the Christian.—Call to mind, *The sufferings, dispersion, and degradation of the Jews*. Once Jerusalem was the joy of the whole earth; now a proverb, and a bye word, and a reproach—once at unity with itself; now not one stone left upon another—once a mighty and compact body, of whom it was said, "The Lord their God is with them, and the shout of a king is among them;" now the Lord is gone, their name is *Ichabod*, for the glory is departed from Israel; a nation, scattered and peeled, meted out and trodden down; no shout of a king among them; they abide without a king, and without a prince, and without a sacrifice, and without an ephod, and without teraphim. Yea, we see the prophetic blessing turned into an awful curse, and the emphatic language of Balaam as applicable to them in their present state of degradation, as it was in their former state of exaltation; as much fulfilled in their present dispersion, as

in their former union ; “ Lo, the people shall dwell alone, and shall not be numbered among the nations ;” they did so *then*, for they were “ a chosen generation, a royal priesthood, a holy nation, a peculiar people ;” they do so *now*, for they are “ as the chaff before the wind, and the angel of the Lord scattering them.” Lo, they “ dwell alone,” though in the midst of every people in the world, and they are “ not numbered among the nations,” though mixed with every nation under heaven.

Daniel was excited to pray by the state of captivity and dejection of his nation : he says in prayer, “ *Because* for our sins, and the iniquities of our fathers, Jerusalem and thy people have become a reproach to all that are about us ; *therefore* hear the prayer of thy servant, and cause thy face to shine upon thy sanctuary that is desolate.” How much then, should we feel for them ! What aggravation of their sins, has there not been since Daniel prayed ! when *he* wept and made supplication, that sin of sins had not been committed which is spoken of in the latter part of this chapter. Messiah had not then been cut off ; they had not then crucified the Lord of glory ; but now they *have*, the topstone of iniquity has been since laid on, and their Babel hath reached unto heaven ; “ For they that dwelt at Jerusalem, and their rulers, because they knew him not, nor yet the voices of their prophets which

were read every sabbath day, they have fulfilled them in condemning him.” Pray for the pardon of this *scarlet sin* that it may be white as snow—of this *crimson iniquity* that it may be as wool, through the application of that atoning blood which their fathers shed. Lift up before them that holy name by which you are called ; as Moses lifted up the type of him, before their fathers in the wilderness, praying, that they may believe on him, and not perish, but have everlasting life.

And here again I refer to Daniel’s prayer as our pattern. He besought all the mercies which his prayer contains, in the name and for the sake of the same Saviour and Redeemer ; “ Now therefore, O Lord, hear the prayer of thy servant, and cause thy face to shine upon thy sanctuary which is desolate, *for the Lord’s sake*,” in the original, “ for the sake of Adonai :” the word signifies either a ruler and disposer, or a basis and support ; it is applied to Christ as the second person in the blessed Trinity, and refers to his operation as Redeemer in the covenant of grace. It was in this character that he was the delight and confidence of the Jewish believers before his incarnation, as well as of Christian believers since, and the same cause has endeared him to both : he was and is, and ever will be, the support and basis of his church throughout all generations. He was the delight and confidence of the Psalmist when he said,

"The Lord said unto my Lord," that is, "Jehovah said unto my *Adonai*, Sit thou on my right hand, until I make thine enemies thy footstool." We know, that our Lord assumed this title, and applied this Psalm to himself. That *Lord* whom Isaiah saw in vision, and whose glory filled the temple, was this *Adonai*; and the voice which he heard, saying, "Whom shall I send, and who will go for us?" was the voice of this *Adonai*, speaking in the name of the triune Jehovah: "I heard the voice of *Adonai*;"—but not to multiply instances to prove that the Messiah was known to believers under the Old Testament dispensation by this title, as designating that part of the everlasting covenant which he undertook as the Lord and Priest of his people, we may remark, that Abraham in the *beginning* called upon his Redeemer by this name, when he saw his day and was glad; "he believed in *Adonai Jehovah*, and it was counted to him for righteousness;" and the *last* upon record of all the prophets under the Jewish dispensation spoke of the blessed Jesus by the same title. Thus, "Behold I will send my messenger, and he shall prepare the way before me: and the *Adonai* whom ye seek shall suddenly come to his temple, even the Angel of the covenant whom ye delight in." From the *beginning* to the *end* of the Old Testament dispensation, as well as of the New, there has been but *one* sacrifice for sin, *one* propitiation, *one*

Lord, *one* faith, *one* Saviour and Redeemer, even that same Lord Jesus Christ, the Messiah which was for to come; and it is in *his* name that the prophet is here praying in behalf of Israel—"for the Lord's sake,"—for the sake of *Adonai*; of the expected Messiah; of him whose blood is typified in the sacrifices; of him who is the hope and expectation of every believing Jew, when he puts his hand upon the scape-goat for the remission of his sins; of him upon whose precious blood shedding every pious Israelite hangs his soul's salvation, when he offers up his sacrifices and offerings and burnt offerings and offerings for sin, which offerings thou wilt not accept, neither hast pleasure therein, but as they are thine own appointed ordinances to typify and set before the eye of faith that Lamb of God slain from the foundation of the world, and that blood of the covenant without shedding of which there is no remission of sin." In this respect then, Daniel's prayer should be our pattern,—"*for the Lord's sake.*"

But in urging the duty of prayer for the Jews upon professing Christians *generally*, we address doubtless those who are *but* professors; and from this class proceed, as might be expected, all the objections to this, as well as other works of charity and mercy. It would be foreign to our purpose to consider them all; I advert to one only which is connected with the present subject, and

which is perhaps the most common. It is said, "The Jews are a stubborn race, a people whose hearts are so hard, whose minds are so callous, whose very souls are so opposed to Christianity, that nothing can be expected to turn them to it unless a miracle be performed to accomplish it." Ah, professing Christian! we need no other proof of the hardness of thine own heart, that it is "deceitful above all things, and desperately wicked," and that thou knowest it not: and if ever this fundamental truth should be discovered to thee, (which God in his infinite mercy grant "for the Lord's sake,") thou wilt discover also, that in the sight of God there is no difference of *hearts*, any more than of *persons*; that *all* are by nature hard, stubborn, and unbelieving, and that nothing but a miracle can turn *any* to the living God. Oh, it is sad indeed to hear objections to the hardness and impenitence of the Jews, from those who are Christians only in name. They look on the state of Israel as unconcerned spectators; when, if the truth were known, they are themselves precisely in the same condemnation. Yes; was it Israel's sin alone that crucified the Son of God? was it the iniquity of Jews alone that brought him to the death of the cross? No; "he was wounded for *our* transgressions, he was bruised for *our* iniquities, *all we* like sheep have gone astray." Daniel includes himself in confession.

Not to repent of thine own sins, professing Christian, is to "crucify the Son of God afresh;" and not to seek the pardon of them which Christ died to procure, is to "neglect his great salvation;" and the word of God puts this question to thee, (and may the *Spirit* of God *apply* it to thee!) "How canst thou then escape!" However unconcerned then thou hast been, as to the *Jews*, at all events be concerned for *thyself*: if thou hast never prayed for the conversion of *their* souls to God, be at least persuaded to pray for thine *own*. Dost thou depend on thy national privileges? so did they. Dost thou rely upon the purity of thy church, the orthodoxy of thy creed, and thy formal belief of every article it contains? so did they.—"To the Israelites pertained the adoption, and the glory, and the covenants, and the giving of the Law, and the service of God, and the promises; whose were the fathers; and of whom, as concerning the flesh, Christ came, who is God over all and blessed for evermore." They could say, "We have Abraham to our father." They were circumcised; they kept the passover—but were these things salvation? No; 'the outward and visible sign' was distinguished, as it is now, from 'the inward and spiritual grace.' "He was not a Jew which was one outwardly, neither was that circumcision which was outward in the flesh; but he was a Jew which was

one inwardly; and circumcision was that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God." Apply this reasoning to thine own case, and see if it do not bring thee in guilty; and then ask thy heart and conscience, where is the difference between the unconverted Jew and the unconverted Christian? If these considerations should stir thee up to prayer for thyself, then, and not till then, we shall expect thee to pray for thy fellow sinners the Jews.

In turning to the real Christian, the believer in Jesus, we are encouraged whilst we exhort him to prayer for God's ancient people. It is not necessary to go over the sad detail of sufferings, dispersions, and degradations, to rouse him to energy; nor need we bring arguments where there are no objections: we need but touch one string, and it vibrates to his very soul: "Who hath made thee to differ? and what hast thou that thou hast not received? art thou better than they?" Oh no; he says, by *grace* I am saved. 'Before the loving kindness of God my Saviour appeared, I was *dead* in trespasses and sins; and what Jew can be in a worse state than that? Before the Lord opened my heart, it was shut against him and his salvation, and barred against him by ignorance, and prejudice, and earthly-mindedness, and unbelief; and can the heart of a Jew be in a worse state than this?

When I call sin to remembrance, I find it such as no mercy could reach but that which began at Jerusalem; such as no pardon could do away but that which was extended even to the very murderers of my Lord; such as no righteousness could hide except the spotless robe of his righteousness; such as no blood could atone for but the blood of God's dear Son. Surely then, the mercy that reached *my* case can reach *any*. What motive can I require to pray for him, more than a sense of my own lost state? and what argument can I require to be persuaded that prayer shall avail for *his* salvation, but that it has availed for *mine*!

In urging the exercise of prayer for the Jews as a *duty*, there are other motives still. Among the most powerful upon the Christian, is the sense of obligation which we Gentiles ought always to cherish towards them. To God's covenant with their father Abraham, we owe all that we receive and all that we hope for in answer to our prayers for ourselves; and now, our prayers are asked for those, whose ancestors have preserved from age to age the truth which we enjoy; preserved it while the whole earth was full of darkness and cruel habitations; and when, after bearing the heat and burden of the day, they handed down the precious volume to us, they seem to have said, "Repay the obligation by your compassion to our degraded posterity; and

when you see them suffering for sin, pray that it may be forgiven them; when you see them despising that name which was their fathers' only hope, lift up your prayer for them, that "as ye in times past have not believed God, but have now obtained mercy, even so, through your mercy, they also may obtain mercy."

Another motive urging us to prayer as a *duty* seems to press upon our hearts in the language of the prophet, "For the Lord's sake." If they were Jews who slew the Saviour, that Saviour, as concerning the flesh, was himself a Jew. "He took not on him the nature of angels, but the seed of Abraham;" and "in Abraham's seed shall the nations of the earth be blessed." What are we to say *here* of duty or of obligation? how are we to count up the mighty sum, the debt of gratitude? The spirits of the just made perfect find their heaven in acknowledging that countless debt; for, what else is that song of the redeemed, "Worthy is the Lamb!" and what is it that melts the believer's heart into gratitude and love, but a sense of this amazing obligation! "What manner of love is this!" If he had bid thee do some great thing, wouldst thou not have done it? He says, "Pray for the peace of Jerusalem;" yea, he seems to commend Jerusalem to thy prayers and services, as he did her of whom he was incarnate, when he said to his disciple John, as he hung upon the

cross, "Behold thy mother!" and from thenceforth, that disciple took her to his own home. Take thou the cause of Jerusalem to thine heart, cherish it there, and plead it at the throne of grace, as one who knows the value of an intercessor, *such* an intercessor, one who *ever liveth* to make intercession, and but for whose uplifted hands in thy behalf, thou wouldst have been long ago cut down as a cumberer of the ground! It would be only repeating the arguments already used, if I were to dwell further upon this point: suffice it to say, that if it be a duty to cultivate a spirit of gratitude both towards God and man—if it be a duty to repair the injuries we may have done to our fellow creatures,—if it be a duty to lessen sin, to promote godliness, to seek the salvation of souls, and the extension of the Redeemer's kingdom; then it is a duty to pray for the peace of Jerusalem; and if our souls are influenced by these motives, (and if they are not influenced by them, I would ask where are the evidences of our *own* state of salvation?) then our prayers will be the desire and language of our hearts, as that of Daniel; mark his fervency in the verse following the text,—"O Lord hear, O Lord forgive, O Lord hearken and do, for thine own sake defer not, O my God!"

But it is said, "We want *encouragement*."—We have it.—God hath declared that his ancient people shall be again

brought in; "and hath he said, and will he not do it? or hath he spoken, and will he not make it good?" It is not a matter of doubt and uncertainty; it is *declared in the sure word of prophecy*, and in the exceeding great and precious promises. Daniel uses this plea in his prayer for Israel; "Oh my God, it is thy city, they are thy people, and they are called by thy name;" putting God in remembrance (so to speak) of the covenant relationship which still existed. "Hath God cast away his people?" says the apostle, "God forbid; there is even at this present time a remnant according to the election of grace;" and so Israel shall be saved; as it is written, "There shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob." It is not too much to say that, in one sense, it is owing to our want of faith and prayer, notwithstanding the encouragement we have had, that Israel's bones continue dry to this day. We all stand in the valley and look upon them, and say, "Behold they are very dry." We turn to each, and ask, "Can these dry bones live?" but where has been the prayer of faith for their restoration, "Come forth, O breath of the Lord, and breathe upon them that they may live." Let us unite to offer it up, and we know not but that, in *our* day, there may stand up among them a great army. Indeed, where the effort has been made, God has

owned and blessed it: and if it be said that these effects are as yet but small, compared with the vastness of the object which prophecy contemplates, the answer is obvious, "Who hath despised the day of small things?" God has not, for he testifies throughout his whole word that the kingdom of his grace is connected with it. Let those therefore who are halting and hesitating, and doubting whether prophecy is in its accomplishment, because they see not "a nation born in a day," I say, let them remember whereunto our Lord likened the kingdom of heaven, and with what comparison he compared it; "It is like a grain of mustard seed, which indeed is the smallest of all seeds; but when it is grown it is the greatest among herbs, and becometh a tree, so that the birds of the air lodge in the branches of it." In another place he compares the smallness of its beginnings to "leaven, which a woman took, and hid in three barrels of meal, till the whole was leavened." And on all occasions he seems to put that mark upon his work—"gradual and progressive"—first the blade, then the ear, after that the full corn in the ear. The same idea seems to be most forcibly conveyed in that emblem of Israel to which I have just alluded, the valley of dry bones. The prophet prophesied as he was commanded; and first there was a noise amongst the bones, then a shaking, then they came to-

gether bone to his bone, afterwards the sinews and flesh came upon them, then the skin covered them, lastly breath was put into them, they lived, and stood upon their feet. Certainly the noise and shaking of the bones in the first instance, were as much a part of the fulfilment of God's word to the prophet that he would do it, as their standing up afterwards a great army. When the prophet Elijah went up to the top of Carmel, and cast himself down upon the earth before God, to entreat him to send rain upon the earth, he was praying for a blessing which God had promised to grant: but when his servant went to look towards the sea, and came back and said, 'There is nothing,' what was the prophet's conduct? Did he give up the matter in despair? No; he said, "Go again seven times," for God will surely do it. And when the servant came the seventh time, and said, "I see only a little cloud like a man's hand," what was the prophet's answer then? Did he say, "This is no encouragement; God has promised abundance of rain, and how can this little cloud produce it?" No; he sees in this little cloud the answer to his prayer, the beginning of the blessing; he says, "Go and tell Ahab to prepare his chariot, that the rain stop him not; this is God's token for good; by this I know that God hath heard me; by faith I see already the whole heaven overspread with

clouds; by faith I already hear the sound of abundance of rain." Apply this to the great object in view. Can we discover no signs of the blessing of God on the work? Oh, yes! enough for abundant encouragement to believe that the fulfilment of his promise is already begun in answer to prayer. The very circumstance of a spirit of prayer having been poured out on behalf of Israel, is of itself a token that God is accomplishing his purposes of mercy towards them. Is a spirit of inquiry excited among them? Are any of them studying their own scriptures to see whether these things be so? Will any receive the Gospel of our Lord in order to give it a candid perusal? Have there been any genuine instances of an open confession of the Lord Jesus Christ as the Messiah? Are there now any present in this congregation, if it be but "two or three only, that are met together" with us to hear of Jesus, and to inquire after "the way, the truth, and the life?" then surely, neither we nor they are without our tokens for good. The cloud has risen, and though it be little, it is "big with mercy and shall break in blessings over their heads."

And do not our hearts burn within us when we think of the consequences of the ingathering of Israel? that "their restoration is to be the glory of nations, and introductory to the fulness of the Gentiles."

"If the fall of them be the riches of the world, how much more their fulness! and if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead! for I would not that ye should be ignorant of this mystery, that blindness in part has happened unto Israel, until the fulness of the Gentiles be come in."—When the Lord shall turn again the captivity of Israel, the whole face of the earth shall be changed, and Israel, according to the prophet Micah, shall be as the drops of dew, fertilizing the nations among whom they are scattered. "Thus saith the Lord of hosts, In those days it shall come to pass, that ten men out of all languages of the nations shall take hold of the skirt of one that is a Jew, saying, We will go with you, for we have heard that God is with you." Consider how the present dispersion of the Jews may be, in God's hands, the very means of spreading the knowledge of his gospel throughout the world. When, by their conversion, God shall give the word, how great will be the company of preachers! Missionaries already distributed through every region, acquainted with the language and customs, habituated to the climate, and as it were naturalized to the soil of every people in the habitable globe! when the veil shall not only be taken from their own hearts, but themselves made the instruments of tearing it from the eyes of others;

till at length, "they shall teach no more every man his neighbour, saying, Know the Lord, for all shall know him, from the least unto the greatest; for the knowledge of the Lord shall cover the earth, as the waters cover the sea." Are these to be the consequences of our prayers? What a motive to diligence in the duty! How "well pleasing in the sight of God" to assist in the accomplishing of that purpose for which the world itself was made, and for the accomplishment of which all creation waiteth and groaneth and travaileth until now, and in which the Redeemer himself will "see of the travail of his soul and be satisfied." Yet a little while, and he that shall come will come, and will not tarry. The Lord, *the Adonai*, whom we seek by prayer, will come to his temple, and though we may not live to see it *completed* for his reception, yet we shall have the testimony which David had, "It was well that it was in thine heart to build." It was "well pleasing in the sight of God" that you collected some living stones for the *foundation* of the spiritual building, by which it was fitly framed together, and hath grown unto a holy temple of the Lord.

Lastly—In dividing the word of truth upon such an occasion as the present, we must reserve a portion expressly for Israel. We entertain lively hopes, that our exhortations may reach the ears, not only of Gentiles, but of the Jews themselves:

and therefore, under this hope, we are encouraged to address a word of affectionate admonition to any, however few, that may be here to night: for who can calculate the value of *one* soul! and who shall limit the holy one of Israel, that he should not at *this* time turn and leave a blessing behind him for some enquiring soul amongst the seed of Abraham, who may be led to seek the Lord his God, and David his king, and to fear the Lord and his goodness in these latter days.

Men and brethren! if the conduct of Daniel is an example to *Gentiles in praying for* Israel, how much more is it an example to *you in praying for yourselves?* and if his prayer should be *our* pattern, should it not be *your's* also? O, search the word of God, as he did; 'The spirit of prophecy is the testimony of Jesus: and we would beseech you to remember, that the salvation of your nation and people, to which we are looking forward, is a matter altogether distinct from the salvation of your souls as individuals in the sight of God. Before the latter day glory comes, before Israel shall be brought in, you, as well as we, must expect to be in eternity: and to what purpose will it be, as it concerns *your* souls, that Abraham and Isaac and Jacob shall be in the kingdom of heaven, if ye are yourselves cast out. Salvation, after all, is a *private* matter, an *individual* concern, and as such must be obtained by individual repen-

tance towards God, and faith towards our Lord Jesus Christ, for pardon and justification. We address you therefore as perishing sinners, without a refuge and without a hope, unless by the application of that blood which was shed for *you* and for many for the remission of sins. We are greatly encouraged to exhort you to prayer for your own salvation. We remember the dying words of Jesus, "Father, forgive them, for they know not what they do." We remember his charge, to his disciples, "That repentance and remission of sins should be preached among all nations, in his name, *beginning* at Jerusalem;" and therefore we are bold to say, "The promise is to you and to your children, and to them which are afar off, even to as many as the Lord our God shall call." Ask and it shall be given you. Ask, "*for the Lord's sake.*" He never said to any of the seed of Jacob, "Seek my face in vain." Daniel's prayer was answered by a revelation of the Messiah. "Whilst I was yet speaking, and praying, and confessing my sins, and the sins of my people Israel, and presenting my supplications before the Lord my God, the man Gabriel whom I had seen in the vision, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and said, "O Daniel, I am come to give thee skill and understanding. At the *beginning* of thy supplication the commandment

came forth, and I am come to shew thee, for thou art greatly beloved." Then follows the revelation to him respecting the Messiah, who was to be "cut off, but not for himself;" that he might "finish the transgression, and make an end of sin, and make reconciliation for iniquity, and bring in an everlasting righteousness, and confirm the covenant." Come then, son of Abraham, and offer up this evening an "oblation" of prayer unto God, *making*, as Daniel did, *confession of sin*. Daniel's God will manifest himself to thee, though not by open vision. He will reveal Messiah to thee; he will shew him to thee in the person and character of Jesus of Nazareth; he will "touch" thy soul with his Spirit, he will open thine understanding to understand the scriptures, and shew thee that, "for the Lord's sake," thou mayest yet be "greatly beloved." He will hearken to thee as to Ephraim, "Thus saith the Lord, I have surely heard Ephraim bemoaning himself thus: 'Thou hast chastised me, and I was chastised; but turn thou me, and I shall be turned; thou art the Lord my God.'"—"Is Ephraim my dear son? Is he a pleasant child? For since I spake against him, I do earnestly remember him still. I will surely have mercy on him, saith the Lord." Strive to realize this encouraging description of a repenting Israelite seeking and obtaining pardon. The eye of God can trace thee to thy

retirement, as it did the persecuting and blaspheming Saul of Tarsus, when he retired to pour out his heart in prayer to God for the pardon of his sins; "Go," said the Lord to Ananias, "into the city, and into the street which is called Straight, and inquire in the house of Judas, for one called Saul of Tarsus; for, behold, *he prayeth*." He that searched out Paul and sent a message of mercy to him, will surely speak pardon and peace to any soul, however obscure, of whom the same testimony is given, "Behold, *he prayeth*." O men of Israel, our hearts' desire and prayer to God for you all is, that you may be saved; that the atoning blood of the crucified Jesus may in all its saving power and efficacy "be upon you and your children;" that you may know it to be the very blood of that paschal Lamb, of which God gave your forefathers the type: And as they sprinkled the lintels and door-posts of their houses, that the destroying angel, when he smote the Egyptians, might see it and pass *them* by; so may God in his mercy sprinkle your hearts and consciences with the blood of atonement, that when the great day of wrath shall come, he may see that blood and remember his covenant, and find you washed and justified and sanctified, in the name of the Lord Jesus, and by the Spirit of our God. In that day it will give *us* a joy such as angels feel, to have ministered, by the means we

are now using, to the salvation of any lost sheep of the house of Israel. And *you* will think eternity too short to utter all the praise of him, who brought you out of darkness into his marvellous light, and from the power of Satan unto God; who remembered you in your low estate—for "his mercy endureth for ever."

LETTER FROM "ONE OF THE SECOND TRIBE."

To the Editors of the *Jewish Expositor*.

No. IV.

Gentlemen,

I REGARD it as a great honour that you who are the Editors of a Christian work will admit into your publication the expositions of a child of Abraham? I wish that all our principal Rabbies would tender you their services in like manner; and that your publication might become indeed, and in a sense which you have not contemplated, *A Jewish Expositor*.

The condescending attention which you have paid to my former communications encourages me to go forward, and to state to you my views of THE SIN, AND TRESPASS-OFFERINGS, which are set forth in the *fifth chapter of Leviticus*.

In the sixth verse of that chapter the "sin-offering," and the "trespass-offering" are spoken of as signifying precisely the same thing: and in ver. 11, 12, the "trespass-offering" is thrice mentioned as

a "sin-offering." But they are two different kinds of offering; though learned men are by no means agreed respecting the precise marks of difference between them. Indeed, almost all who have undertaken to explain them, confess, that they are not satisfied with what others have written upon the subject. The difficulty seems to lie in this; that the sin-offering seems to have respect to a lighter species of sin, and yet to require the more solemn offering; whilst the trespass-offering relates to considerably heavier offences, and yet admits of an easier method of obtaining forgiveness: for in the trespass-offering, pigeons or turtle doves might be offered, or, in case of extreme poverty, a measure (about five pints) of flour: but in the sin offering no such abatement, no such commutation, was allowed. This leads many (contrary to the plain letter of Scripture) to represent the sin-offering as relating to the lighter, and the trespass-offering to the heavier, transgressions. But I apprehend that sufficient stress has not been laid on some peculiarities respecting the trespass-offering, which give by far the most satisfactory solution to the difficulties that occur in it. Were I to enter fully into this subject, I should be led farther than would comport with the nature of your publication: I shall therefore omit much which to a deep student might be profitable, and fix my attention on what I conceive to be more ge-

nerally useful, comparing the two kinds of offerings together, and shewing the peculiar features of each with their distinctive differences.

Now the two agree in many things; each requiring that the blood of an animal should be shed and sprinkled, as an atonement for sin. But they differ also, and *that* very materially.

They differ IN THE OCCASIONS ON WHICH THEY WERE OFFERED. The sin-offerings were evidently presented on account of something done amiss through *ignorance* or *infirmity*;* but the trespass-offering was for sins committed through *inadvertence* or the *power of temptation*. Among these latter were sins of great enormity, such as violence, and fraud, and lying, and even perjury itself.† There must of course be very different degrees of criminality in these sins according to the degree of information the person possessed, and the degree of conviction against which he acted. It might be that even in these things the person had sinned through ignorance only: but, whatever circumstances there might be to extenuate, or to aggravate, his crime, the trespass-offering, was the appointed means whereby he was to obtain mercy and forgiveness.

They differ also IN THE CIRCUMSTANCES ATTENDING THE OFFERINGS. *In the sin-*

offering, there was particular respect to the rank and quality of the offender. If he were a priest, he must offer a bullock; which was also the appointed offering for the whole congregation: if he were a ruler or magistrate, he must offer a kid, a male; but if he were a common individual, a female kid or lamb would suffice. The blood of the victim, in the priest's offering, was to be sprinkled before the vail, and to be put upon the horns of the altar of incense; whilst the blood of the ruler's, or common persons, sacrifice was not sprinkled at all, nor put on the horns of the golden altar, *the altar of incense*; but was put on the horns of *the altar of burnt-offering* only, (that is, the *brazen altar*) and poured out at the bottom of that altar.

In the trespass offering, no mention is made of a bullock for any one, but only of a female kid or lamb: even turtle doves or young pigeons might be presented; or, in the event of a person not being able to afford them, he might offer about five pints of flour, which would be accepted in their stead.* This is the excepted case which the apostle Paul with his wonted accuracy refers to, when he says, "*Almost all things are by the law purged with blood.*"† Now thus far it does appear, that the heavier sins were to be atoned for by the lighter sacrifices: and *this is the source of all the*

* See the whole 4th chapter.

† Ver. 1. 4. and ch. vi. 2, 3.

* Ver. 6, 7, 11.

† Heb. ix. 22.

difficulty that expositors find in the subject. But there were three things required in this offering, which had no place in the sin-offering, namely, confession of the crime, restitution of the property, and compensation for the injury. Suppose a person had "robbed God" by keeping back a part of his tithes, (whether intentionally or not,) as soon as it was discovered, he must present his offering, confess his fault;* restore what he had unjustly taken, and add one fifth more of its value,† as a compensation for the injury he had done. The same process was to take place, if by fraud or violence he had injured man.‡ This gives a decided preponderance to the trespass-offering; and shews, that the means used for the expiation of different offences, bore a just proportion to the quality of those offences.

The object which I have in the present communication, is, not to enter minutely into those things which the sin-offering has in common with the burnt-offerings, or peace-offerings, or to expatiate largely upon the trespass-offerings, but solely to compare with each other, and to exhibit in a contrasted view, the sin-offerings and the trespass offerings. On this account I shall wave all consideration of the instruction to be gathered from the offerings themselves, or from the

particular rites connected with them; and shall suggest only such remarks as peculiarly pertain to the subject before me. This on the whole I conceive to be most advantageous for my Jewish brethren for whom I write: for as they are in general but little conversant with the spiritual import of their own law, (I wish I could say that the generality of you Christians understood it as they ought;) I am particularly careful not to perplex them by too great a diversity of matter, or too complex a view of any subject of which I may treat.

But I think it can scarcely fail to occur to every one who in ever so transient a manner considers these offerings, that *sin, however venial it may appear to us, is no light evil.* There are many branches of moral duty which are regarded as of but little importance. *Truth*, though approved and applauded as a virtue, is almost universally violated in the way of trade, and that too without any shame or remorse. Who that has ever bought or sold a commodity of any kind, has not seen that character realized, "It is naught, it is naught, saith the buyer; and when he is gone his way, then he boasteth" of the good purchase he has made.* He must know little of the world, or of himself, who does not know that "as a nail sticketh between the joints of the stones, so does lying between buying and sel-

* Ver. 5. † Lev. vi. 5.

‡ If the person injured could not be found, restitution was to be made to the priest, as God's representative. Num. v. 6-8.

* Prov. xx. 14.

ling." Nor is *honesty* deemed at all more sacred than truth. Persons who would not rob or steal, will yet run in debt, when they know that they have not the means of satisfying their creditors. They will also defraud the revenue by every device in their power; purchasing goods that have not paid the customs, avoiding stamps where they are positively enjoined, and withholding, where they think they can do it without detection, the taxes which they are bound by law to pay. Such is the morality of many, who yet would be very indignant to be called thieves and liars. But God has given them no such license to dispense with his laws; nor do they applaud such conduct when they themselves are the victims of deceit and fraud. Let them know therefore, that however partial they may be in estimating their own character and conduct, God will "judge righteous judgment:" and that, if sins of ignorance and infirmity were not pardoned without an atonement, much less shall such flagrant sins as theirs. It is true, they may plead custom; but before they venture to rest upon that plea, let them be well assured, that God will accept it.

Another very important truth also forces itself upon our attention, namely, that *there may be much guilt attaching, where there is but little suspicion of it*. It is supposed in the sin-offering, that *priests* and *rulers*, and *common indivi-*

duals, and *whole congregations*, may have committed sins, without being aware that they have done so. And may not the same thing occur amongst us? Let *ministers*, the priests of God, look back; let them consider the nature of their office, the responsibility attaching to it, the multitudes who have been, and yet are, committed to their care, the consequences of a faithful or unfaithful discharge of their duty; let them then compare their lives and ministrations with the lives and ministry of our prophets, or of Christ and his apostles, or with the express injunctions of holy writ; will *they* find no sins which they have overlooked? Will they see no occasion for the atonement of Christ? Truly, I confess to you, though I have never yet openly confessed it to the Jews, that, if it were not for the hope of mercy which I have through his blood, I myself should feel myself of all men the most miserable: What then must they do who have been appointed shepherds over others, when they reflect on the guilt they have contracted through the defectiveness of their ministrations? Let *rulers* proceed to make similar inquiries respecting their diligence, their impartiality, their zeal: let them see whether they might not have promoted, in many instances, a more active co-operation for the suppression of evil, and for the propagation of true religion; will they see no cause for shame and sorrow, when they see how

little they have done for God, and in what a degree they have borne the sword in vain? Let any *private individual* institute a similar inquiry into all the motives by which he has been actuated, the dispositions he has manifested, the tempers he has exercised, and the use he has made of his time, his property, his influence: will *he* find nothing to condemn? Lastly, let *whole congregations* or communities be made to examine the maxims embraced, the habits countenanced, and the conduct pursued among them: will there be no room for them to acknowledge a departure from the ways of God? Is society in such a state that all which we see and hear will stand the test, if tried by the requisitions of God's holy law?

Yet where are the consciences that are burthened with guilt? Where are the penitents that are applying to the blood of atonement? Are not the great mass of mankind, whether rulers or subjects, whether ministers or people, blessing themselves as having but little, if any, occasion to repent? Ah! well might David say, and happy would it be, if it were the language of our hearts also, "Lord, who can understand his errors? Cleanse thou me from my secret faults."* And let none think that his ignorance is any excuse for him before God: for our ignorance arises only from in-

consideration: and God expressly warns us that that plea shall avail us nothing.*

Most forcibly are we yet further instructed by these offerings, that *the moment we see we have sinned, we should seek for mercy in God's appointed way*. As soon as the fault or error was discovered under the law, the proper offering (whether sin, or trespass-offering), was to be brought: and, if the offender refused to bring his offering, his sin became presumptuous; and he subjected himself to the penalty of death.† To infinitely sorer punishment shall we expose ourselves, if we neglect to seek for mercy through the atoning blood of Christ.‡ The declaration of God is this; "He that covereth his sins, shall not prosper; but whoso confesseth and forsaketh them shall have mercy."

But let us beware of one delusion which proves fatal to thousands: we are apt to content ourselves with general acknowledgments that we are sinners, instead of searching out our particular sins, and humbling ourselves for them. Doubtless it is right to bewail the whole state of our souls: but he who never has seen any individual evils to lament, will have but very faint conceptions of his general depravity. We should therefore "search and try our ways," and not only

* Eccl. v. 6

† Compare Num. xv. 27. 31. with Heb. x. 28.

‡ 1b. v. 29.

* Ps. xix. 12. See also Ps. cxxxix. 23, 24.

say with Achan, I have sinned against the Lord God of Israel, but proceed with him to add, "*Thus and thus have I done.*" This is the particular instruction suggested by Moses himself in the chapter which is now under our notice :* the person who had transgressed any law of God, whether ceremonial or moral, was, as soon as he discovered it, to "confess that he had sinned *in that particular thing.*" O that we were more ready to humble ourselves thus! But we love not the work of self-examination: and the evils which we cannot altogether hide from ourselves, we endeavour to banish from our minds: and hence it is that so many of us are "hardened through the deceitfulness of sin."

I shall detain you with only one more practical remark on this subject; but it really appears to me to be of peculiar importance: it is this, that *we never can be truly penitent for sin, if we are not desirous also to repair it to the utmost of our power.* Certain it is that no reparation for sin can ever be made to God. It is the precious blood of Christ, and that only, that can ever satisfy the offended majesty of heaven. But injuries done to our fellow-creatures, may, and must, be repaired. If we have defrauded any, whether individuals, or the public, it is our bounden duty to make restitution to the full amount; and,

if we cannot find the individuals injured, we should make it to God, in the persons of the poor. To pretend to repent of any sin, and yet hold fast the wages of our iniquity, is a solemn mockery: for the retaining of a thing which we have unjustly acquired, is, in fact, a continuation of the offence. Let us make the case our own, and ask, whether, if a man had defrauded us, we should give him credit for real penitence, whilst he withheld from us what he had fraudulently obtained? We certainly should say, that his professions of repentance were mere hypocrisy: and therefore the same judgment we must pass on ourselves, if we do not to the utmost of our power repair every injury we have ever done. Look at the account given us of Zaccheus in your Scriptures; and see what were the fruits of penitence in him: "Lord, half of my goods I give to the poor; and, if I have wronged any man, I restore him four-fold."* See also the effect of godly sorrow in the Corinthian Church; "What indignation against themselves, yea, what zeal, yea, what revenge, yea, what a determination to clear themselves" of the evil in every possible way!† And should not the same sincerity be found in us? We must not however presently conclude that all this is right because we have made restitution unto man: (this is a mistake by no

* Lev. v. 5.

* Luke xix. 8.

† 2 Cor. vii. 11.

means uncommon :) the guilt of our sin still remains upon our conscience, and must be washed away by the atoning blood of Christ: *that* is the only fountain opened for sin and for uncleanness; nor, till we are washed in that, can we ever behold the face of God in peace.

Such, Gentlemen, are the lessons I learn from what the great mass both of Jews and Gentiles regard as mere absolute forms, incapable of affording them any useful instruction: And, if you yet continue to honor an unworthy son of Abraham with inserting in your *expositor* his feeble *expositions*, they shall regularly be transmitted to you by

ONE OF THE SECOND TRIBE.

EXTRACTS FROM LETTERS

Lately published by the British and Foreign Bible Society, from the Rev. R. Pinkerton, on his tour in Russia, Poland, and Germany.

Bahchisaray, June 16, 1816.

THIS morning early we set out on horseback to visit the ancient Jewish fortress, situated on the summit of the rocks, about two wersts above the city, inhabited by Caraitic Jews, and denominated Dschoufai Kalé. When we had ascended about half way up the narrow track along the side of the rocks, we met with one of their chief Rabbies, called Aaron, to whom our conductor introduced us, and who immediately returned with us, to shew us the place. I entered into conversation with this intelligent Rabbi, in the Tartar language, who replied with an unexpected freedom and openness to all my inquiries respecting the situation, opinions, and customs, of his brethren, the Caraim of Dschoufai

Kalé, towards which place we were approaching slowly. Among other interesting particulars, I here first obtained information of a fact which afforded me inexpressible joy—that the Caraim were in possession of a translation of all the books of the Old Testament in the Tartar language! This piece of intelligence immediately engrossed my whole attention;—Aaron promised to procure me a sight of a copy. At length, we reached the summit of the rocks, and, entering the fort, proceeded through several winding narrow lanes, and halted at the gate of their chief Synagogue. Here we were met by the principal Rabbi, a reverend old man, who gave us a friendly welcome. We entered the Synagogue and were soon surrounded by the elders of the people, to whom I made known whence I came, and the object of my journey. I spoke to them of the exertions now making in every quarter of the world to spread abroad the word of God, Old and New Testament, among all nations. They heard with attention, and wondered much at the particulars which I related to them. I then produced a single copy of the Gospel of St. Matthew, which I had brought with me, in the Hebrew tongue, and a copy of the Epistle of St. Paul to the Hebrews, in the same language, and presented them to the principal Rabbi, who accepted them most willingly and thankfully. I told him that they were published by a Society in London, and that in a short time I hoped to be able to send him all the books of the New Testament in the Hebrew language. He again expressed his acknowledgments for what I had given him, and assured me that they would be very happy to obtain a copy of the remaining books of the New Testament. Rabbi Aaron told me, that he was promised a written copy of the Gospel of St. Matthew in Hebrew, taken from that which I had given to their principal Rabbi. He pleaded with me for a copy of the Epistle to the Hebrews also. I had

only two copies remaining, and I gave him one of them, which afforded him great pleasure.

In the mean time, our conductor Aaron was in search of the Tartar translation. He was not long in procuring me a sight of a beautiful copy of the five books of Moses, in the pure Jagatai Tartar, written in the Hebrew character. He informed me, that they were in possession of all the books of the Old Testament, in pure Tartar; that the translation was made by their forefathers, several centuries ago; that it was constantly read among them to the present day, together with the Hebrew Text; and that he would procure me a complete copy to purchase, before I left Bahchisaray. I sat down, in the midst of the Synagogue, with the Caraites Rabbies, and read several passages of the five books of Moses, and of the Psalms. I find the translation excellent; and consider it as a peculiar mark of the divine favour on the labours of Bible Societies, that it has been brought to light at the very time when we are prepared to promote its circulation with the New Testament in the same language, a second edition of which is now printing at Astrachan.

After much interesting conversation with the Caraites elders, and visiting several of them in their houses, we repaired to the grove where their dead are interred. Here we were shown an inscription in Hebrew, upon a grave stone, 570 years old, a singular proof of the ancient residence of the Caraim in Dschoufait Kalé. We returned to Bahchisaray by the same way we went; and it was not long before Aaron followed, and presented me with a most beautiful copy of all the Canonical Books of the Old Testament in the Tartar language, written on fine vellum paper, in the Hebrew character, comprised in four volumes quarto, for which I paid him 200 Rubles. I have seldom met with a more beautiful manuscript. It is elegantly bound in red goat's leather, and ornamented with gold. I shall endeavour to get it

sent off in safety to St. Petersburg, where, with the assistance of one or two learned Tartars, under my own direction, should it please God to spare me to return, it may be fairly written out in the character, and carefully revised, and put to the press, with the translation of the New Testament made by the Missionaries in Karass. This will furnish us with a Tartar Bible, which will be well understood among the numerous hordes of Nogay, Kazan, Trukmen, and Bucharian Tartars. The peculiar principles of the Caraites, in rejecting the Talmud, and all the traditional fables of the Jews, and their strict adherence to the sacred text of Scripture alone, give me great reason to hope, that we shall find this, their Tartar translation from the Hebrew, to be correct. I leave you, my dear friends, and the Members of the Committee of the British and Foreign Bible Society, to make your own remarks on this new opening in Providence to extend the knowledge of the Holy Scriptures to the followers of the False Prophet!

Odessa, June 26, 1816.

* * * *

I would further observe, that the practice of the Caraim of Dschoufait Kalé, in using a Tartar version of the Old Testament, affords us a valuable hint about the steps to be taken in propagating the knowledge of the Christian Scriptures among the numerous Jews residing in the Turkish dominions. A Turkish Testament in the Hebrew character would, I am convinced, be one of the most promising means to bring them acquainted with the saving doctrines of the true Messiah; for, the majority of the Jews in Turkey are in the same state of ignorance of their ancient native tongue, as the Greeks and Armenians are of their's. Even the Hebrew character of itself will, I am persuaded, prove a strong inducement to them to read it; and, when read and considered, the seed may be said to be sown, and the way opened for the Divine Spirit to

operate on the judgment and the heart.

Doobosary, July 7, 1816.

* * * *

The capital of the Russian possessions beyond the Dniester, is finely situated on the banks of a small river called Buik, but is very irregularly built. The number of inhabitants is about 15,000, of whom nearly 3000 are Jews.

Kamentz-Podolsk, July 10, 1816.

* * * *

From Balta I continued my route through Sampol and Mogyley, two towns on the banks of the Dniester, inhabited principally by Jews. The chief Catholic priest, in the district of Mogyley, being a Director of the Bible Society in this place, has undertaken to further the objects of the institution in that quarter.

It is hoped, that your Committee will endeavour to procure a number of Hebrew New Testaments, or of such parts as are published, for distribution among the Jews, who are very numerous in Moldavia, and in all the southern provinces, as well as in Poland, where they are reckoned at about half a million of souls.

Lemberg, July 27, 1816.

* * * *

The towns of Krzyyce, Buczocz, Podhayce, and Narajow, through which I passed, abound in Jews, who seem to be in good circumstances, and the majority of them are qualified to read.

* * * *

The population of Galicia is reckoned at *three millions* of souls, of whom *twenty thousand* are Protestants, and the rest Catholics and Jews.

Posen, October 10, 1816.

* * * *

The grand Duchy of Posen, contains upwards of 800,000 inhabitants, of whom only 100,000 are Protestants; the rest are either Catholics or Jews.

Warsaw, October 22, 1816.

* * * *

A copy of St. Matthew and Mark, in the Hebrew language, having been presented by me to the Prince, the Committee expressed a great desire to promote the circulation of the Hebrew New Testament among the Jews in Poland. I assured them that you would willingly send them a number of copies for circulation.

Grodno, October 30, 1816.

* * * *

The number of inhabitants in the province, is about 200,000. These are all Poles, of the Catholic confession, except 30,000 Jews, and 600 families of Protestants.

* * * *

The town itself has about 10,000 inhabitants, of whom 6000 are Jews. The good old General, and the Governor, have expressed themselves very desirous of promoting the circulation of the Hebrew New Testament among them. I presented each of them a copy of the two first Gospels; and promised to send them a number for distribution as soon as possible.

Dnieper, November 15, 1816.

* * * *

I communicated to the Archbishop Anatoli, at his request, a set of regulations for the proposed Institution, and necessary information respecting its final establishment. Among other interesting things, this amiable old man informed me, that there is a great inclination among many of the first Jewish families in the province, to embrace Christianity; that he has already baptized several of them, and has two under his tuition at present. He highly approved of the translation of the New Testament into the Hebrew, and earnestly desired a number of copies for immediate circulation. I presented him with a copy of the two first Gospels in Hebrew, for the use of his two distinguished Hebrew pupils; and promised to send him, for distribution, a number of copies of such parts of the Hebrew Testament, as

were ready, as soon as possible, after my return to St. Petersburg.

Witepsk, November 20, 1816.

* * * *

You will have observed, with pleasure, in my former communication, that, through the establishment of a Bible Society in Poland, and in the several provinces of the Russian empire, formerly belonging to that kingdom, a wide door is opened for circulating the Holy Scriptures of both the Old and New Testament, among the numerous Jews inhabiting those countries, many of whom, in the present day, seem well inclined towards Christianity. According to the calculation of his excellency M. Novozilzoff, the number of Jews

under the Russian sceptre is upwards of two millions, of whom about 400,000 are found in the present kingdom of Poland. Such of the twenty copies of the two first Gospels, in Hebrew, which I brought with me from Berlin, as I presented to Jews, were already received with joy; and I am fully of opinion, that the very circumstance of their being in the Hebrew language, will gain them an attentive perusal among the learned Jews in every country, where no writings on the subject of Christianity, in any other form, would be attended to. Before my leaving Moghiley, the Jews in that city had sent in 500 Rubles, to promote the object of the White Russian Bible Society.

CONTRIBUTIONS TO THE LONDON SOCIETY.

AUXILIARIES.

Bolton, remitted by Miss Ainsworth.....	40	0	0
Bristol - - - Rev. G. Hodson	67	13	0
Camberwell, Peckham, Dulwich, and Clapham Ladies', remitted by Miss Jephson, Treasurer	31	9	0
The Miss Woods, Penny Society (Kent Road)	2	11	2
Mrs. Simpson, Herne Hill, Penny Fund	0	9	0
	<hr/>	34	9 2
Edinburgh Ladies' Miss Guthrie	30	0	0
Hull - - - Mr. J. Hudson, Jun.	31	5	6
Kendal - - - E. Tatham, Esq.	77	1	10
Leeds - - - Mrs J. Dixon ...	25	4	0
Manchester - - Mr. B. Braidley	126	17	6
Newark - - J. Dyson, Esq.	9	14	0
Stroud Ladies' - Mrs. Offley	41	19	0
Collingham and Langford Association, by Rev. J. Mayor	18	5	7
Cambridge Association, by T. Tattershall, Esq.	30	0	0

PENNY SOCIETIES.

Bank, remitted by Mr. James Palmer	0	14	10
Bridport - - Mrs. Robinson	10	0	0
Carlisle - - Mr. Waldin	30	0	0
Chesterton - - Miss H. Stephen.....	10	0	0
Devizes - - Mrs. Taylor.....	6	0	0

Deal	- -	Rev. J. Vincent	2	11	0
Hull	- -	Mr. J. Hudson, jun.....	28	14	8
Hans Town Ladies'		Mrs. Longley6th Quarter	6	0	11
Do.	- -	Do.7th do.....	10	3	2
Helstone	- -	Mrs. Grylls	16	13	8
Melton Mowbray	-	Mrs. H. Shepherd	37	15	6
Nottingham	-	Mr. B. Maddock.....	43	0	0
Plymouth Dock		J. Luggar, Esq.	11	13	0
Rumsey	- -	Rev. J. Crabb	10	0	0
Sherborne	- -	Miss A. Spratt ...	10	0	0
Shaftsbury	- -	Mr. J. Upjohn.....	1	13	9
Tamworth	- -	Rev. F. Blick	5	0	0
Tiverton	- -	Miss Ware.....	2	0	0

CONGREGATIONAL COLLECTIONS.

Bourne, per Rev. William Marsh	3	4	7
Boxworth, Do.	7	0	0
Chesterton, Do.	9	8	0
Debenham Church, per Rev. W. Hurn.....	9	1	0
Great Staughton, Rev. J. Pope	6	0	0
Melton Mowbray Church, Rev. Legh Richmond	30	4	6
Melbourne, per Rev. William Marsh	11	7	6
Saffron Waldon Church, Essex, per ditto	12	11	0
Thaxted, per ditto	10	0	0
Trinity Church, Cambridge, per ditto	53	6	0

HEBREW TESTAMENT.

Calton and Bridgeton Association, per Mr. W. Collins.....	20	0	0
Lewton, Rev. E.	5	0	0
Maurice, R. Esq. Craig, Ayrshire	10	0	0
Subscriptions, per Miss Richards and Miss Nancarrow	0	8	

LEGACIES.

Bull, Rev. J. per Messrs. Coleman and Jarman	50	0	0
--	----	---	---

BENEFACTIONS AND DONATIONS.

Spofforth, Mrs. Howden	1	0	0
------------------------------	---	---	---

SCHOOL FUND.

Mrs. Cobb, Margate	3	0	0
Ladies' Penny Society, at the Episcopal Jews' Chapel, 2nd Quarter	20	8	0
Boxes at Ditto, to 10th of April	3	5	2
J. G. Barker, Esq. Annual	1	1	0
H. C. Christian, Esq. Do.....	1	1	0
Joseph Musgrove, Jun. Esq. Do.	1	1	0

For use in Library only

For use in Library only

I-7 v.2

Jewish Expositor and Friend of Israel

Princeton Theological Seminary-Speer Library



1 1012 00314 8071